The Western Conference Unitarian

SEPTEMBER 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D. Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

(*Continued on third page of cover.*)

The
Western Conference Unitarian

Vol. VII SEPTEMBER, 1911 No. 7

PUBLISHED MONTHLY, EXCEPT JULY AND AUGUST, BY THE

Western Unitarian Conference
105 S. Dearborn St. CHICAGO.
Telephone Central 1917

'Entered as second-class matter Sept. 1, 1910, at the post-office at Chicago, Ill., under the act of March 3, 1879."

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50c a Year. 5c a Copy.

This is an after-vacation number in two senses of the word. The editor has had his first real vacation since becoming secretary of the Western Conference,—three weeks away from the office and two weeks in Glacier National Park in Montana. Like the Israelites of old he "worshipped in the high places" and felt something of "the strength of the hills" pass into body and spirlt. He comes back to work rested and inspired. Most of our churches, too, have been having vacation, though those in the college towns kept up services through a part or the whole of the sessions of the summer schools. Our last number appeared June 1st and much of interest to our churches has happened since that number went to the printer. Our comment, therefore, touches on some matters not very recent.

At the annual meeting of the American Unitarian Association the last week in May three occurrences merit special mention.

The first was the determined effort to prevent the election of Hon. Duncan U. Fletcher as Vice President of the Association because he had voted in the U. S. Senate in favor of Senator Lorimer's retention of his seat. The debate extended over a whole forenoon and was very earnest. Senator Fletcher was reelected when the vote was taken, but the open protest and the one hundred and fifteen votes cast against a name on the regular ballot in a meeting composed largely of New England Unitarians showed clearly that when a moral issue is raised, independence of thought and action may still be reckoned upon in our body. The majority in favor of Senator Fletcher clearly did not mean any condoning of Lorimerism, as even the daily press acknowledged. It meant that a majority were not willing to set themselves up as judges of another man's conscience and that unanimously to renominate a man for office by vote of our churches and then publicly to strike his name from the ballot did not seem like "fair play."

The second incident was an endeavor to secure a vote directing the Board of Directors to use all unrestricted bequests for immediate church extension instead of adding such bequests to the endowment fund. Here, again, a long discussion was precipitated which developed more heat than light. The distinctly critical and hostile attitude towards the present administration of the Association by those pressing this motion brought forth a hearty expression of confidence in the officers on the part of the great majority. Yet it was clear that the members of the Association are ready to consider a change of policy and do desire an immediate advance in the work of church extension. The matter is likely to come up again at the next annual meeting. All churches and probable delegates should study the annual reports of the last ten years that the

question of policy may be debated with a knowledge of the facts in hand.

The third incident was the presentation of the report of "The Unitarian Commission on the Church and the Social Question." It is the most significant achievement of social consciousness and the sense of social responsibility in the whole history of the Unitarian church. Some of the recommendations of the report appear elsewhere in this issue.

On May 31st came the annual meeting of the Board of Trustees of the Meadville Theological School. The most important matter before the Board was the report of a committee recommending that the Trustees discuss the desirability of the removal of the school, apart from the financial and legal aspects involved, since these would come into consideration only if the removal were desired. After discussion a vote was taken on the desirability of a removal of the school to Chicago. The vote was evenly divided, and the motion therefore was lost. Those who have been urging the removal of the school will loyally help to increase its efficiency in its present location, but we still hold that the removal is desirable.

In the death of Mr. Francis H. Lincoln, for thirteen years Treasurer of the American Unitarian Association, our cause suffers a serious loss. His ability and wisdom, his patience and tact, his fairness and constant good temper, added to his devotion to the cause, made his influence in the Board a very valuable and an ever-increasing one. Those who saw him under fire at the last meeting of the Association could but admire him. He was a noble example of the Unitarian layman, a type which, quite as much as the best preaching, helps to make the Unitarian name respected.

While one may easily be too sanguine about the efficacy of agreements in bringing about permanant world peace, there can be no question about our duty to aid every movement and every agreement which helps to make war between the United States and any other nation less likely. We, therefore note with pleasure the signing of Arbitration Treaties between the United States and England and France. These treaties are now under consideration in the U. S. Senate and are meeting with serious opposition because, in some particulars, they curtail the right of the Senate to prevent peace.

This seems to be a proper occasion for bringing the force of public opinion to bear on the objecting senators.

The next meeting of the National Conference will he held at Washington, D. C., Oct. 23–26. The evening sessions will be devoted to "International Peace," "Religion in Education" and "Church Unity." An unusual feature will be the devotion of a whole morning session to sociology, at which men and women of national reputation will present specific phases of "Inspection for Standardizing Social Conditions," the topics covered including "Charities," "Education," "Labor," "Health," and "Civil Service." The churches of the Middle West should make a special effort to send delegates to this meeting. The National Conference showed its faith and its desire to serve all the churches by holding its last meeting in Chicago. Our churches should show their appreciation and loyalty by sending a large delegation to Washington

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OUR SAVING GRACE.

If, looking in each other's smiling eyes,
We saw the pain
And felt the smart
Hidden so bravely back of their surprise,
One look would gain
The aching heart.

If man could estimate the honest worth
There is in man
Through pain and play,
There needs no greater savior for the earth
Than man to man
From day to day.

When once the quickened spirit of mankind
But feels the thrill
Of life within,
Man shall unloose the fetters of his mind
And of his will
And DO no sin.

HARRIET LAKE-BURCH.

Humboldt, Iowa.

Newer Methods of Salvation.

A. R. VAIL. URBANA, ILL.

Civilizations come and go, but the problem of religion is eternally the same. Definitions of salvation evolve and decay. Theologies are born, wax old and die. We trust, in the present clash of creeds, a more enduring theology will arise than has yet been known. But the real progress is not in theology or philosophy. These make little headway over the centuries. True advance lies in the practical solution of the spiritual task which has been laid upon us these last three thousand years. We all recognize certain states of mind—visions of faith, thrills of hope, thirst for truth and perfection, patience, love of men—as supremely valuable. We call them the soul. The one vocation of religious teachers through the ages is to help call forth these fleeting states—the spiritual within the mental—and then crystallize them into abiding habits. When that seeming miracle is accomplished, we save the soul. He who can show a way to that eternal goal is a saviour of the race.

Within the last few years there has come a perfect deluge of new methods. Perhaps it is evidence of a great religious revival just over the horizon of tomorrow. A large part of these methods arise from the new discovery of the dependence of the soul upon the body. Biological sciences show that in a very real sense, the spirit is the flower of the flesh. If then you would produce a perfect spiritual flower, you must nourish most carefully the physical stalk. How can you expect an underfed brain to see visions of perfection or racked nerves to be patient How can a man be considerate of others when it takes every ounce of energy he possesses to keep himself going Only a saint can be "dead tired" and sin not. Stand at a street corner in a great city at six o'clock in the evening and watch the shop girls, factory children, and the men and women by whose labor we live, trudging home to their tenements, with blank, pallid faces and leaden step.

Would you develop their souls, you must make their physical condition tolerable. First the physical, then the spiritual. Therefore we must abolish child labor, safe-guard murderous employments, cleanse the tenements, raise starvation wages, cut down the hours of labor, and slacken the killing pace of the wild machines. So far poverty and physical ills have ruined far more souls than the church could ever save.

However, it is not only laboring men whose bodies bend and break and are thrown upon the rubbish heap before even they have reached their prime. Business and professonal men, the weak and the strong, these, too, are collapsing. Only the body of an ox can stand the strain of our present civilization. The social reformers are right; the whole physical life of our people has got to be reformed. We must save their bodies before we can dream of redeeming their souls.

Professor Patten, whose works are today attracting much interest, goes further yet in his enthusiasm for the new way. He declares that when we prepare the physical foundation, the soul will rise of itself. Make men normal, raise them to the pitch of exuberant health, and their surplus energy will inevitably flow forth into deeds of goodness. Save the body, and without knowing it, we save the soul. Spirituality is in the main a by-product of physical salvation.

The extremists go still further. Poverty, they declare, is the cause of sickness and sin. Present industrial methods are the cause of poverty. Therefore, perfect the industrial environment and we save humanity.

So, with its variations, runs this glorious new truth of the century. It is so momentous a discovery and its application by our churches is so imperative to day, we are loath to criticize it; but it is only a brilliant half truth, and when

we think a half truth is the whole, we are in peril. Poverty is the cause of sin, but so is wealth. Granted you lift a man to glorious physical health, why should he differ from the animal that sleeps in the sun He will use his fine wages, short hours, superb vitality, for self indulgence or service, spiritual life, or spiritual ruin, according to one thing, namely, his education.

Now the will to serve and climb may be developed in part by favorable surroundings on playground, in home, and factory. But it is the social and not the physical environment that holds the key to destiny. And this human environment is ultimately perfected only by the education of individuals. The physical and social reforms help immensely, but still lift the soul only a few steps "on its lone way." In the end, spirit with spirit must meet. Jesus, Buddha, Confucius, had the deeper truth. Their clear-sighted individualism has kept the great historic religious planted on eternal rock these twenty-five centuries.

With intensive cultivation of the spiritual nature we discover a higher truth. Certain new sects today are stating it with sensational vividness. This is that the soul rules the flesh just as surely as the flesh controls the soul. With spiritual training a man can be patient even when tired, serene and joyous in the midst of excruciating pain, and kind even though the body is prostrate with fatigue. Behold the mind of an Epictetus, or Pascal rising above the sick body and working out its glorious thoughts in the face of every physical handicap. Behold the martyr singing with joy while his body is going to pieces beneath the claws of the wild beasts. When we are weak in will, the body rules us; when we develop this divinity within us, we come, says Marcus Aurelius, to administer the body as God administers the universe.

The further wonder is that as will and mind develop, the body acquires a physical vitality often commensurate with the vitality of the triumphant spirit. Like a sounding-board, it reverberates to the throbbing strings of the mind. Hope and faith often heighten the vitality of the mind to phenomenal endurance. Thus one of the best ways to gain health which saves is to save the mind.

Here at least is the special province of religious teachers. Would we save the souls of men we must, as far as we can, test and use every valid physical means known to science or dreamed of by inspired reformers. But our specialty is to study the psychology of spiritual education and perfect our methods as has never been done in the history of religion. Confused and unscientific ways can not long survive in our age. When we do for the regeneration of the soul what medical men have already done for the salvation of the body, the kingdom of God will come as on wings.

There is the task for the next century. We do not presume to predict the methods of its solution, but certain ways developed in the past are being translated into the language of today and used with amazing effectiveness. Their popularity is evidence of a great spiritual awakening. Strong men try to hold the will in the path of goodness by sheer mental force. But that is hard. We need to reinforce the will by good thoughts and feelings. For centuries Christians have strengthened the soul by cultivating the spiritualizing friendship of Jesus. They have brooded over their Gospels until he lived before them and his way laid hold of their hearts and wills. When we love holy men, we are inspired to follow in their steps. Whoever wins a Christ-like friend incarnated in the flesh and enshrined in books finds a pathway to the heights. By thy friendships shalt thou be saved. But different men are regenerated by different methods. Today thousands are redeemed by having their thoughts turned to the needs of their neighbors. In factories, in home, in distant Orient, the concrete need awakens sympathy and love and when love becomes habitual, the soul is saved. This is the method of the social workers, those saints of our slums. Another group follow the way of prayer and spiritual meditation. When we think of the laws of goodness, or meditate on the spiritual principles which sustain the universe,

they begin to rule our will. Such was the way of Buddha and Marcus Aurelius. It raised them to a level of purity, serenity, and kindness at which all the world gazes in awe. Here is one of the most effective methods employed by the spiritual movements of our age. As men grow thoughtful, daily meditation becomes as essential to life as is food to the body.

All communion with the sublime and the good is communion with God whether man knows it or not. The philanthropist is saved by a glimpse of the potential good in the child of the poor. That possible good is eternal God. Buddha, as he meditated for years on the spiritual order of the universe was trying to comprehend the abyss of the deity.

> "The circles of that sea are laws
> Which publish and which hide the cause."

The man who cultivates the friendship of a Christ communes with God, for it is the Father in the Christ that draws him heavenward.

All the methods, new and old are comprehended into one for him that practices the thought of God. Consciously to think of God and if possible to feel his sublime presence as we serve our neighbor, commune with our friend, listen to nature contains something miraculous. It seems as though with this thought we become new within. Would you rest your mind, think of God. Does fame or money allure you, think of God, and lo, before the realities of his universe they become as the tinsel of children. Are we hurried, we watch him taking a thousand years to grow an oak and then we can wait awhile in our frenzy to reform the world.

When our thought of God rises clear and resplendent, the garment of fields and stars becomes transparent, the screen of our neighbor's flesh melts away; God is all. We gaze into eternity and with holy intensity, love the unseen perfection. We love the embryo God in our neighbor as we adore the illimitable Father of the universe. Selfishness vanishes utterly before the pure light of the infinite.

> "Pray for a beam
> Out of that sphere
> Thee to guide and redeem."

While we see God we are saved. Could the vision last, it would capture our wills, our hearts, our body, and actually transfigure us into the image of Christ.

Michigan Musings.

FRED V. HAWLEY, CHICAGO.

Thanks to the kindness of friends in Unity Church, the writer has been for some weeks among the fragrant pines on one of the bluffs that line the eastern shore of Lake Michigan.

The cottage is new—finished the day we entered. What an invitation and welcome there is in the smell of clean wood walls and smooth pine floors. What inspiration in views of the lake shining beyond pine tree-tops in the deep ravine, especially at sunset! The Whip-poor-will's song that follows, the moonlight and all the rest, I leave to your imagination.

I believe most people really like trees, plants and flowers. This year, bird, animal and insect life, has interested me more than ever. The red squirrels were the second family to occupy the new cottage. They moved in the day after we did. Even in these wilds they are aggressive and up-to-date in appreciation of modern conveniences. A small opening the carpenter had unintentionally left at one corner just above the plate supporting the cornice, was vigorously gnawed during the hour preceding daybreak, into a comfortable doorway leading to the space between ceiling and roof, Talk about appreciation of opportunities and the adoption of new improvements! Accustomed for generations to only backwoods ways, these squirrels took the new apartment, moved in the furnishings, food and family before the occupants of the first flat had time to even enter protest to the agent. Appreciation of large

rooms, new floors, weather-proof roofing and burglar-proof walls is certainly not confined to man.

Strong, serious, fatal objections to disagreeable neighbors, also seems universal. I refer now to more than the quarrel between man and squirrel. These wooded, sanded hills afford easily made homes for numerous ants, large and small, black, brown, red, what not. Evidently in such soil, cellar-digging is less difficult. But the ants have neighbors, neighbors that fly and neighbors that walk and neighbors that hop and some that only push themselves backward into the sand. These last are doubtless the most disagreeable of them all. The "Ant Lion" really makes ant-catching his specialty. Pushing his fat body backward into the sand until he is quite out of sight, he makes a hole an inch or more in depth, which has the shape of a funnel or inverted cone. Concealed beneath this funnel's point, he awaits the misstep and fall of some industrious ant climbing in the overhanging branches. Up the easily sliding walls of this sand-funnel the strongest ant can hardly climb. His first effort brings the lion's head above the sand at the bottom of the hole. When the ant inevitably slips down the funnel's side again, he is seized by the back, drawn under and devoured.

Sleeping in a tent in the woods, how often have I been wakened by a flutter, pounce and startled death-cry, as some big-beaked, long clawed owl, taking advantage of the darkness, tore the flesh and cracked the bones of his little neighbors.

Oh, this world-wide, continuous conflict between neighbors! How similar it seems, whether among creatures that swim or creatures that fly, that crawl or walk, that go on six feet or four feet, or upright on only two. How it continues up the line to Egyptian and Jew and Canaanite, Greek and Barbarian, Roman and Gaul. Even to day, from "Ant Lion" to "Man-Lion," from forest sands to finest cities the old, old game goes on. "The whole creation groaneth and travaileth in pain together" in one long conflict, for extrication and humanization. Is there any considerable exception? Where is it?

We say that among humans, there has come a wondrous dream—Vision of a time—a condition, when whoever has strength, shall use it to cure instead of crush down weakness. So far, even the dreamers who believed it and told it, have fallen at the hands of their pugnacious neighbors. Will the dream ever really come true? Is there any thing we can do to help it materialize?

Vacation Days on the Wisconsin River.

F. A. GILMORE, MADISON, WIS.

I am a clergyman worth five million dollars in the form of a wife and four children.

We have a canoe made with our own hands out in the back yard. It was a truly cooperative enterprise—this canoe building. My wife held the iron while I drove and clinched the brads; the boys bent the ribs in the wash boiler; my daughter and the servant girl helped iron down and tack the canvas. Even the neighbors came to criticize and watch developments.

With this canoe and a simple outfit of bedding, food, etc., my two sons, Albert, aged fifteen, and Robert, aged thirteen, with myself started down the Wisconsin at Merrimac, twenty-five miles north of our home in Madison. This season the water is low; islands and sandbars standing high and dry, but a three mile current made easy and delightful paddling.

The canoe is *facile princeps* among the small boats. Paddling is as much more pleasant than rowing as autoing is better than bicycling. Light, graceful and birdlike, the canoe seems to move on rather than through the water. You face the way you are going which you cannot do in rowing.

We took turns in paddling, the boys being proficient in the art. I would sit

amidships reading aloud while we glided past islands, wooded points or the towering fronts of rocky bluffs. We recalled something of the river history and tried to imagine how it looked to the first white travelers, Father Marquette and his companions, when in two bark canoes, they came down in May. 1673. Many war parties of Indians and whites have passed up and down this stream. In 1813 some fishermen from Macinac Island descended and took Fort Crawford at the junction of the Wisconsin and Mississippi, holding it till the treaty of peace gave the whole region back to the United States.

At the end of twenty-four hours our food was exhausted. We landed at Tower Hill, where Dr. Jenkin Lloyd Jones of Chicago has a summer school. We found both mental and material supplies during our two days here. Dr. Jones is a unique and strong personality. His son Richard happened to be at the Hall. A correspondent of Collier's Weekly, he is an ardent supporter and champion of Senator La Follette. He predicted his triumphant re-election to the senate and later to the presidency.

We visited Muscoda, Boscobel and other places. In the early days these towns were settled on the river, the common thoroughfare. Steamers came up from St. Louis, lumber rafts filled the stream and droves of lumber jacks crowded the hostelries and purchased the farmers's supplies. All that is now gone. The pine is out, and the railroad station has drawn the town a mile or more from the river. Once a highway for traffic, the Wisconsin is now practically abandoned and "flows unvexed to the sea." The United States government has spent much cash to make it navigable. Wingdams have been put in to control the current, and movable drawers are in the bridges. It is a vain labor and a useless expense. The whole region is sandstone which senselessly disintegrating, mashes into the stream. As an engineer once said: "Nothing could make it navigable except to lathe and plaster the bottom."

"What are those men doing" said Robert one morning as we scoured our breakfast dishes in the sand. "Oh! I know," said Albert, "they are digging clams. You know they find pearls in them."

"Come on, fellows, let's hunt too!" exclaimed Robert. I agreed and all three of us, lads together, gathered a good sized heap. Some we found moving about and could trace them by their trail in the sand. "Oh! Papa, look how they travel; they push their heads into the ground and then pull themselves up to it. I'd like to see one race with a snail:" So Robert added a bit to his natural history. We got about twenty pearls, all small. "I know what we can do," said one lad, "We can have a ring made for sister."

Below Muscoda we inspected some Indian Mounds. They are effigies of animals and birds formed out of the soil. These mounds of which there are more in Wisconsin than in any other state, were not the work of a prehistoric civilized people. Unquestionably they were made by the Indians. The creatures represented were the totems of the Indian clans.

So for many happy days we went down the blue and gleaming river. Most of the way is solitude. Wild birds whirred and whistled by us. Cranes with thin legs and huge wings; clattering kingfishers; sputtering wild ducks, and at night the hoo hooting owls. Far as we could see the forest stretched before and behind, a green framing for the river.

At noon we drew out for a swim, then cooked and ate the dinner. At night we lay on a sandbar in midstream and gazed at the stars. We observed how different they appeared—not as lights fastened to a ceiling, as they do when viewed from a city street—but as they really are, vast, luminous spheres swinging in the deeps of in nite space. The boys laugh d heartily when I recalled Nigger Jim's answer to Huck Finn's question about the origin of the stars: "I guess the moon laid em."

Our book was Andrew Lang's beautiful translation of the Odyssey. For ours I read to the boys the adventures of that crafty hero. Five miles up the Mississippi past McGregor, Iowa, we came to

Priarie du Chien where our trip ended. Here we saw the ruins of the old Fort where Jeff Davis was once stationed. In this town he was married.

I note the following good points about our trip.

1. It gave us an inexpensive and real vacation. Twenty-five dollars covered the cost. My professional cares and the boys' school work were left completely behind. Our minds were free to see and learn.

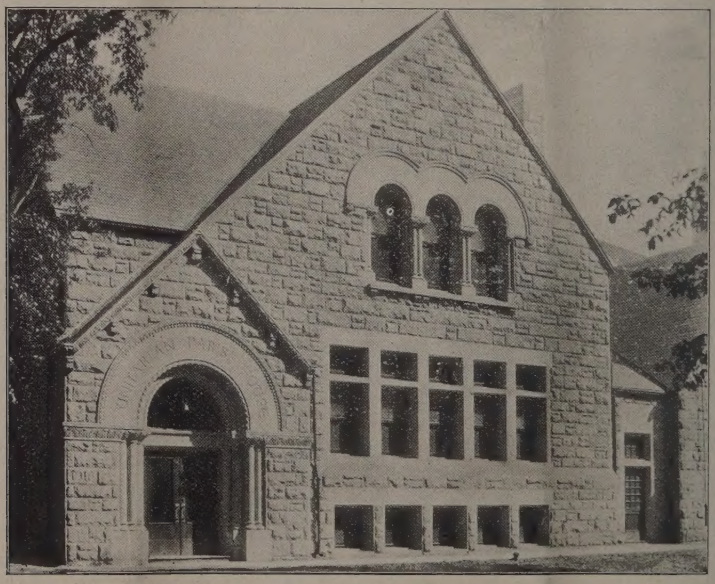
2. It gave the boys some valuable additions to their knowledge. They learned the history of the river, the wild life on and around it, and the vestiges of Indian occupation.

3. It gave my sons to me for the whole time. This fellowship is too rare in these days. Parents are so absorbed in business and society that their children grow away from them.

On the Sunday of our trip I read from the Bible and impressed the lesson of God's law in the heart and the value of conscience. In the light of the camp fire I told them of my early adventures on the sea, and how I tired of a life before the mast and determined to get an education. "Why, papa," said Robert, "we never knew you had done all that. Why didn't you tell us before?" So by that telling we drew into a closer understanding.

4. Lastly, the moral teaching was valuable. No one who camps out with others can be cross, sulky or idle without spoiling the happiness of all. Each must keep his temper and do his share of the work.

The Parish House at Madison, Wis.



The parish house of the Unitarian Church at Madison, Wis., was dedicated with appropriate ceremonies Sunday, June 11th. This service marked the fulfilment of a dream long cherished in the hearts of pastor and people, a fulfilment made possible by the interest and generosity of Dr. C. H. Vilas, who is the donor of the building and its site.

The ground was purchased in April, 1909 and work on the building was begun the succeeding autumn. The prob-

lem of adding the new structure to the old without marring the effect of the latter, designed by Peabody and Stearns of Boston, was entrusted to Claude and Starck, a Madison firm. The picture of the completed structure, which follows this account, shows how successfully the challenge was met.

The parish house has three floors, counting the basement, and includes rooms for the Sunday School, social hall, minister's study, ladies parlor, dining room, kitchen, committee rooms, boys club room and large gymnasium. Some fine carving adorns the entrance. Over the outer door appear the words:

"Unitarian Parish House"

Above the fireplace in the entrance hall is a bronze tablet inscribed as follows:

This Parish House
was erected and with its site presented to the
First Unitarian Society of Madison, Wisconsin, in the year 1910 by
Dr. Charles H. Vilas,
For many years a Resident of this City.

Most of the woodwork is of quarter-sawed oak. The ladies' parlor on the second floor is finished in silver birch and the walls are paneled in that wood. In the dining room the woodwork is white, the wall coloring light and the lighting system a unique combination of concealed and visible electric lights. The kitchen is likewise finished in white and is equipped with ample cupboard space, two gas ranges and zinc-topped table.

On the day of dedication three services were held, the capacity of the building being tested at each service. At the morning service Rev. Fred. V. Hawley of Chicago delivered the sermon, which was a call to use strength in the service of the weak, an ideal contradicted, indeed, by much of human history, yet not without its blessed fulfilments and capable of ever increasing fulfilment. The dedicatory service proper was held in the parish house at 7:30 p. m., and consisted of responsive readings and prayer by the minister and people; a short address by the donor, Dr. Vilas; acceptance of the gift by Mr. George Kroncke, one of the trustees, in behalf of the church; words of fellowship and congratulation from local ministers representing the Presbyterians, Episcopalians and Congregationalists; letters of good-will from President Taft and President Eliot; and a few earnest words of thanksgiving by the minister, Rev. Frank A. Gilmore. At 8:30 came another service in the church auditorium, Rev. Ernest C. Smith, Secretary of the W. U. C. giving an address upon "The Church and Social Service."

BOOK REVIEWS.

"Life in the Making," by Loren B. Macdonald, is a welcome addition to the growing literature of "Pragmatism." The most striking expositions of that philosophy, while containing much that stimulated and convinced, have had a touch of "Pluralism" which repelled readers with Unitarian training. Mr. Macdonald, who is the minister of the Unitarian church at Concord, Mass., succeeds in showing how congruous is this mode of thought with our Unitarian principles. This is the least of the merits of the book, however, and probably quite without conscious design on the author's part, his real purpose being to help men and women "who have tuned away from the temple of religion, not because of any perversity of will or spiritual incapacity, but simply because they could not subscribe to the dogmas imposed without sacrificing their sense of intellectual integrity." He holds the dynamic view of life, sees an unfinished world, full of invitation and promise, and sees men and women as at least possible creative agents in the process. Without debating the question of determinism he builds up in the reader a consciousness of freedom and power, inspires a hopeful spirit. True to his method; he tests doctrines and theories by experience, his own experience.

Personal friends will find at least one chapter frankly autobiographical. Again, true to his method, he gives us "religion, with all its practical stimulus and uplift," first and "theology, with its difficult intellectual problems, afterward." The chapter headings mark successive stages of a personal experience, one may almost say of a normal human experience. They are "Life Simplified," man an animal, with a craving for fullness of physical life; "Life Rationalized," man passing to reflection on experience and striving for some unifying principle; "Life Revealed," man awakened, aware of hitherto unknown and unused powers; "Life Under Orders," man awakening to the compulsion of an inward "Ought;" "Life Shared", the dawning of the social sense, the quickening of the spirit of service; "Life Spiritualized," a transposition in the individual's scale of values, often associated with sad or tragic experience; "Life Made Whole," a suggestion that ultimately bodily health may be within nearly complete control of mind; "Life Strengthened," a picture of the practical value of *faith*, the willingness to adventure in advance of complete demonstration; "Life Creative," the consciousness of a vocation, the setting of a life strengthened by faith to the fulfilment of an ideal; "Life in Reserve," a suggestion of the power stored in the sub-conscious which may be drawn upon through certain disciplines; "Life Reenforced," discovers a "Spiritual Power" in the universe, which we may define if we will, from which we may gain renewals of strength and hope, quite irrespective of our definitions; "Life Triumphant" is a vision of the Life Eternal. Not so brilliant and challenging as some other works of the Pragmatist type, this will make more converts to that style of thinking. Above all, it will help the men and women it was intended to help.

Life in the making, by Loren B. Macdonald. $1.20 net; by mail $1.30. Sherman, French & Co., 6 Beacon St., Boston, Mass.

The long expected new edition of Unity Hymns and Chorals is now at hand. It was worth long waiting for. The qualities which made the old book so beloved by many congregations, are, of course, present in the new book. It is twice the size of the old, thus gaining greater breadth and larger choice, both in hymns and service elements. The cut-leaf feature, to which many objections have been raised, has been retained, the considerations which led to its adoption in the first place still outweighing the objections in the judgment of the editors. The most striking difference is the presence of thirty-two hymns by Mr. Hosmer in the new book as against six by him in the old. We are glad Mr. Gannett overruled Mr. Hosmer's objections. Some of these hymns are among our very best and many of them are likely to prove

adapted to general use. In many cases the words are already well-known and well-loved, though here for the first time wedded to music. In this class are:

"Not always on the mount may we
Rapt in the heavenly vision be."

"I cannot think of them as dead
Who walk with me no more;"

"When courage fails and faith burns low"

In dignity, beauty and depth of religious feeling the hymn "Day after day in trailing splendor gives way to glories of the night," is hard to match, while "Still loom the Sinais, rugged, grand, With lightning-flash and thunder," fitly voices the might and majesty of duty. Chadwick also finds more generous representation, as does Whittier and Samuel Longfellow. One is glad to find Washington Gladden's hymn

"O, Master, let me walk with thee"

but misses Parker's

"O, thou great friend to all the sons of men."

Burrough's "Waiting" and Gilder's "Through Love to Light" are other welcome additions.

The new book is not only larger and richer, it also is better arranged, two new subject sections appearing,—"Love and Service" and "The Good To Be." It is a book for the home as well as for the church. It deserves its sub-title—"A Book for Heart, Home, Church." The price is 50 cents net; mailed, 60 cents. Fifty copies to one address, 45 cents each, boxing and carriage additional. The Unity Publishing Co., Abraham Lincoln Centre, Chicago.

The report of "The Berlin Congress" under the title "Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress" is ready for delivery. Although some sixteen addresses are omitted the report makes a volume of nearly seven hundred pages, covering the meetings of the Congress proper, four preliminary meetings on "Religion and the Social Question," and supplementary addresses at Weimar and at Eisenach. Nine addresses are printed in French, the language in which they were delivered; all others are printed in English. Naturally Germany is best repreesnted in the "Proceedings", a considerable section of the programme having been allotted to "A Presentation of German Theology and German Church Life." Other broad divisions of the programme dealt with the "Proper Relations between the Different Religious Communities in Christendom," and the "Duty of Free Christians towards Non-Christian Peoples." This gathering at Berlin a year ago had great significance for the future of religion in Germany and in less marked ways in other lands. This "Report" helps to perpetuate and extend the influence of those meetings. In it we, who were not privileged to be at Berlin during the congress get something of the personal flavor of the leading thinkers of Europe, definitely broaden our horizons and deepen our sympathies with the "free spirits" in all lands. That is, the book will do this for us if we secure a copy and devote the necessary time to its perusal.

Proceedings and Papers of the Fifth International Congress of Free Christianity and Religious Progress, held at Berlin, Germany, Aug. 5–10, 1910. English version edited by Charles W. Wendte and V. D. Davis. Cloth 679 pp., $2.00 net. American Unitarian Association, 25 Beacon St., Boston.

The Hibbert Journal for July presents a varied table of contents. Sir Oliver Lodge under the heading "The Christian Conception of God" argues that the personal idea of God as One who anxiously takes measures for the betterment of his children is simple, easily grasped and fundamentally true. Of course, this is not the whole truth, nor wholly adequate as a symbol of Deity, he admits, but this admitted inadequacy does not touch its practical truth. J. W. Marriott in "The Kingdom of the Little Child" holds that "The Child spirit is the source and sustenance of everything great." Prof. B. W. Bacon declares that "Liberal Christianity is absolutely fearless of the corrosion of historical criticism; for it knows that the more truly human the Jesus it reveals, the greater his value to

right religious apprehension." Otto Julius Bierbaum writes of Dostoyeffsky and Nietzsche, whom he regards as the two only really great minds in literature since the days of Goethe and Byron. One embodies the will to power; the other, the will to humility. Other articles are "Maeterlinck's Philosophy of Life" by Prof. John Dewey; "Magic—a Contribution to the Study of Goethe's Faust" by Rev. P. H. Wicksteed; "The Criminal, the Criminologist, and the Public," by James Devon; "The American Family" by Pres. Chas. F. Thwing; "Religion in Jerusalem at the Present Hour" by a Resident; "Lancelot Andrewes and John Bunyan" by Rev. H. R. Coats; "The Invasion of the Sky" by Rev. J. Dawson; "The Pre-Christian Jesus" by Rev. W. Wooding; and "Dante and the New Theology" by Rev. S. Udny. Under "Reviews" Prof. J. H. Muirhead gives a clear outline of the Philosophy of Henri Bergson. This will have great interest for all who are inclined to Pragmatism.

The Hibbert Journal, annual subscription $2.50; single numbers $75 cts. Sherman, French and Co., 6 Beacon St., Boston, Mass.

"Are you willing to try some experiments in the high art of living? You are asked to believe only that the possibilities of human life on this earth have not yet been exhausted. You are required to have faith only that all life, including yours, has in it the power and potency of greater things than it has yet displayed. You are bidden to accept nothing that you cannot verify in your own experience. In other words, this religion of life asks that every man shall himself be the authority for his own religious creed, and he is required to test on that authority of a possible personal experience everything that is presented to him in the form of higher faith and vision."—*Life in the Making*.

The Report of the Unitarian Commission on the Church and the Social Question will appear next month.—ED.

THE MEADVILLE INSTITUTE.

The third session of the Meadville Summer Institute for Religious Education proved to be in every way as successful as the previous ones. The attendance varies but little, though slightly increasing from year to year. One prominent feature of this Institute is the attendance of delegations from several churches, each headed by its minister. Thus Rev. Dr. Mason, of Pittsburgh, brought twelve, Rev. Thomas P. Byrnes, of Erie, brought eight, and Rev. R. F. Tischer, of Dunkirk, three. It is so much better to say "Come with me to the Institute" than to say "Go," as these pastors have found. What could be more promising of excellent results during the ensuing year than for the minister and people thus to attend together a conference of workers, where men and women of like mind and purpose from other churches meet to take counsel with them about methods and to listen to courses of lectures by specialists in religious education.

It is the purpose of the management to provide not only as good lectures as possible but a carefully balanced program. At each session there is usually one course on the Bible, another inviting to a broad survey of history, with a third that brings theories to the test of practice. At this last session, Rev. J. T. Sunderland gave a course of ten lectures on the Bible as it has come down to us and in the light of modern criticism. Readers of his books on these and kindred subjects need no further assurance of the value of these lectures. Prof. Francis A. Christie gave ten lectures on the early history of Christianity, illuminating in his own masterful manner what is to many a dark period on our religious inheritance. Rev William I. Lawrance and Miss Marian D. Richards gave courses of lectures and held conferences on practical methods and aids to Sunday-school workers. There were evening addresses by Rev. J. H. Applebee, of Syracuse, Rev. L. W. Mason, D.D., of Pittsburgh, Dr. Broeckman, and Rev. R. S. Loring. Social features were not wanting, the numerous young people and few children present

adding much to the zest of the gathering.

An unexpected development was the formation of a Meadville Circle of the Tuckerman Associates, whose members severally pledge themselves to increased loyalty to their tasks and opportunities, the group as a whole joining in a special devotion to the cause of foreign missions. This movement grew out of a lecture by Mr. Sunderland on our denominational duty toward people in non-Christian lands, followed, the day after, by a conference conducted by Mr. Lawrance, at which the dominant note was consecration. It was agreed that Mr. Sunderland should secure the cooperation of the Brahmo Somaj, of India, bringing us into relations with children whom we may educate and young people whom we may help prepare for teaching. It was further arranged that Mr. Lawrance should bring these matters directly to the attention of the children in Unitarian Sunday schools, to the end that they may be educated in the missionary spirit.

What this movement may accomplish remains to be seen. The gathering at which it took form was truly Pentecostal is spirit, and the aims it contemplates are in the highest degree valuable. To enlist American Unitarian children in a world enterprise, and to contribute even a little to the education of the young people of our spiritual kinsmen of India, seem enterprises of the worthiest sort. The beginning is made in India because of Mr. Sunderland's personal knowledge of the situation there. Mr. Lawrance's service in the Japan Mission leads to the expectation that in that country also our children may be able to help. And China calls loudly for our sympathetic consideration.

The value of consecration to adults is familiarly known. What is not so generally understood is that this spirit is a growth and is capable of cultivation. To train for efficiency in the Sunday school as well as the day school, in religious as well as in secular matters, seems a worthy effort. Thus, such a movement as this, so far from diverting from our first purpose, that of improving our own schools, must contribute directly toward it. The success of this endeavor of the Meadville Circle will be watched with interest, and will be labored for with zeal.

THE SHOALS SUNDAY SCHOOL INSTITUTE.

One easily "drops into poetry" in writing about the Isles of Shoals. The same is true about the attempt to tell the story of any gathering (especially by Unitarians) at those enchanted islands. Readers of Mrs. Marean's articles in the Boston Transcript and in the Christian Register suspect, if they were not there, that those prose-looking articles are really poems, rhapsodies. Readers who had the good fortune to be there know that they are, but they know also that in no other way could the truth be told. To breathe that air, to look by daylight and by starlight upon that scene, to hear the place-inspired words of speakers lifted above themselves, and to blend with congenial souls in a divine fellowship, all for days together, is to know what cannot be told and to feel what only superlatives —and these only in part—can convey to another.

That is what peopl have long said about the "meetings" at the Shoals, the "first week" as we now say to distinguish it from the second. But how would it be with a second week, if that week, instead of attempting to repeat the first, should be devoted to downright work? The charm held! Perhaps we may say it increased, as why should it not? What brings us nearer to the Heart of All than work, especially that work which has for its purpose fuller preparation for helping God's little ones. If visions of Kindergarten classes, of groups of joyful children or even disputatious Bible classes blended with the glowing sunset or the tossed spray upon the rocks, neither suffered; they blended into one, to the advantage of both.

So it was that this fourth Sunday School Institute, held at the Isles of Shoals, ten miles out to sea off the coast of New Hampshire, July 16 to 22, was like its three predecessors, a feast and a joy. The weather was perfect. Our hotel accommodations were excellent.

The attendance showed a distinct gain over previous years, both in the total enrolment and in the average attendance upon sessions. The speakers were at their highest. This fourth Institute was the best in the series.

Dr. Nathaniel Schmidt, of Cornell, linguist, oriental scholar, poet and rhapsodist, all in one, gave us three lectures of an hour to an hour and a half, on Isaiah, on Job, and on The Fourth Gospel. Easily at home on these high planes, he introduced his hearers to familiar acquaintance with authors and moving characters. These three lectures alone would have justified the gathering.

Rev. Franklin D. Elmer, of Poughkeepsie, gave five lectures on the principles and practice of religious teaching, illustrating his subject by a remarkable display of materials, manuals and instructive books. Tho' a sturdy Baptist, he was perfectly one with us Unitarians, as we all met on the uplands of study and service. By force of character, transparent sincerity and large-hearted sympathy he won the admiration, the respect and the love of all.

The President of the Sunday School Society gave two lecture-readings on Genesis, and held several conferences on Sunday school matters. Miss Poor told stories and helped others to tell them. Miss Irving taught folk-dancing and education games. Miss Beatty spoke on Graded Lessons and Mrs. Guild on Public School Methods in Sunday school work. Mrs. Lawrance held a Bible-marking hour. Mrs. Ramsay emphasized the religious value of the Sunday school and Mr. Hodges showed the other side of the shield by pointing out the educational possibilities of the Sunday school, this latter address appearing, in part, in a later number of The Register. Mr. Secrist gave a lecture on The Apocryphal New Testament that delighted his hearers and won favorable editorial comment in The Outlook.

There is only one thing more and better to say, and that is that the fifth Sunday school Institute will be held in July, 1912, that plans are already making for ts sessions which promise to surpass previous ones in interest and value, and that **now** is the best time to resolve to attend. Would that all knew and that many more could enjoy the advantages here offered! In no better way could our schools be brought to that high plane on which alone they can do their appointed work.

The Board of Directors of the WESTERN CONFERENCE met in the Men's Room of All Souls Church, Indianapolis, on Monday, May 15th, at 4:10 P. M. Present, Mesdames Delano and Lynn, Messrs. Backus, Bennett, Gebauer, Smith and Udell. It was moved by Mr. Bennett that the secretary be instructed to return certain railroad passes in his possession to the donors with a statement that the policy of the Conference forbids their use. On motion of Mr. Udell this was so amended that the secretary was instructed to secure by correspondence or otherwise the judgment of all members of the board on the matter in hand, in the meantime refraining from use of the passes. As amended, the motion was seconded and carried. The secretary then read his annual report. Adjourned at 5:15 P. M.

ERNEST C. SMITH, Sec'y.

The Board of Directors of the WESTERN UNITARIAN CONFERENCE met at Chicago Headquarters Friday p. m., June 9th, at 2 o'clock. Present, Mesdames Delano, and Lynn, Messrs. Hawley, Hull, Pillman, Pulsford, Slade and Smith. On motion of Mr. Hawley it was voted that the chairman appoint an auditing committee to examine the treasurer's accounts. On motion of Mr. Pulsford the secretary was instructed to be governed in his use of passes in his possession by the poll of the board as it stands at present. On motion of Mr. Pulsford, the secretary was appointed to represent the conference on the Apportionment Committee adopted at the annual meeting of the American Unitarian Association. Adjourned at 3:30.

ERNEST C. SMITH, Sec'y.

NEWS FROM THE CHURCHES.

OHIO.

TOLEDO.—First Unitarian Church. This church has extended a call to Rev. George E. MacIlwain of Middleboro, Mass., who has accepted the call and will take charge in September.

DAYTON—First Unitarian Church, Rev. Troward H. Marshall, Ph.D. This church now holds its services at 11 o'clock Sunday morning. Mrs. Marshall, wife of the pastor, has had a prolonged illness, culminating in a severe operation. We face the fall campaign with hope and courage.

YOUNGSTOWN—First Unitarian Church Rev. Horace Westwood. Through the kindness of friends Mr. Westwood was able to attend the summer school at Madison, Wis. Services were continued through the summer with supplies.

MICHIGAN.

KALAMAZOO—People's Church. A call has been extended to Rev. George F. Patterson of Minneapolis. Mr. Patterson has accepted the call and begins work Sept. 1st.

MT. PLEASANT.—First Congregational Society. Rev. B. A. Hills has accepted a call to this church and has already taken up his work and his residence here. He will continue to serve the churches at Harrietta and Traverse City, but in such a way as to be present at Mt. Pleasant every Sunday morning.

MINNESOTA.

DULUTH—First Unitarian Church, Rev. George R. Gebauer. The new church building will be dedicated on Sunday, Oct. 1st., Rev. Lewis C. Wilson, Secretary of the A. U. A., preaching the dedication sermon. The session of the Minnesota State Conference will be held in the new building Oct. 2nd, 3rd and 4th.

WISCONSIN.

KENOSHA.—Henry M. Simmons Memorial Church. Rev. Newton Mann, at the earnest solicitation of the congregation, has agreed to remain with the church until Jan. 1st.

MADISON.—First Unitarian Society, Rev. F. A. Gilmore. The parish house was dedicated June 11th. The church services were continued through to July 16th, on account of the summer school, the preachers being Rev. E. C. Smith, Rev. Jenkin Lloyd Jones and Rev. Horace Westwood.

IOWA.

DES MOINES.—Unity Church, Rev. E. D. Martin. The Men's Unity Club of Des Moines which usually holds its meetings in an upper room at the Grant Club to the accompaniment of a noon lunch, closed the season with a dinner in the basement of the Unitarian Church—an excellent dinner served by Mrs. Grassly and Mrs. Emery of Unity Circle, on Tuesday evening, June 20th. Between thirty and forty men sat down together at a long table, with Johnson Brigham, the president of the club, as end-man or toastmaster. "The Liberal Christian" was the general topic of the after-dinner speakers. Mr. M. M. Pratt considered "The Causes" which had produced him, —not Mr. Pratt, but the Liberal Christian. Mr. Henry Griffiths' theme was "His Fellowship." Mr. Emery developed "His Opportunities." Mr. Brigham discussed the immediate opportunities—the work of the club during the coming year. Several phases of the large subject were considered by Messrs. Wilcox, Johnston and Thomspon. The pastor, Mr. Martin, eloquently presented "The Liberal Christian's Mission" further strengthening his stronghold upon the men of the church.

THE STATE CONFERENCES.

Minnesota—Duluth, Oct. 2, 3, 4.
Iowa—Boone, Oct. 2. 3, 4.
Michigan—Kalamazoo, Oct. 9, 10, 11.
Illinois—Evanston, Oct. 11, 12, 13.
Missouri Valley—Topeca, Oct. 16, 17, 18

IOWA STATE CONFERENCE.

The Iowa Universalist Convention and The Iowa Unitarian Association will hold a joint convention at Boone, Ia., on Oct. 2, 3 and 4. The business sessions will be held in separate rooms at forenoon sessions, the afternoon and evening meetings being union meetings.

Monday, 8:30 p. m. Two addresses, "Denominational Machinery, The Vehicle of Spiritual Progress," Rev. Effie McCullom Jones, D.D., Waterloo. "Strik-

ing a Balance Between Social and Spiritual Ideals", Rev. Wm. H. McGlauflin, D.D., Chicago.

Tuesday, A. M. Business sessions. 2 P. M. Joint Missionary Meeting. "Social Settlements and Their Relation to the Institutional Church and Other Churches," Miss Flora Dunlop. Review of "The Universalist Church and the Modern Missionary Movement," Mrs. Lillian Garth, Webster City. Review of "The Social Basis of Religion," Rev. N. E. Spicer, Webster City. "What is the Matter with the Church? Dr. Crooker's Answer," Rev. Manley B. Townsend, Sioux City.

7:30 P. M. "The Bible in the Life of To-Day," Rev. Everett Dean Martin, Des Moines. "The Place of Jesus in the Life of To-Day," Rev. J. F. Newton, Cedar Rapids.

Wednesday, A. M. Business Session. 2:30 P. M. Minister's Meeting. "Making Our Preaching Vital," Rev. Effie McCullom Jones. "The Worship of Service and the Service of Worship," Rev. Ernest C. Smith.

3:30 P. m. "Some Books of the Year," "The Priest," Mr. Johnson Brigham, Des Moines. "The Literature of Mysticism," Rev. Joseph Newton, Cedar Rapids. "Woman and Labor," Mrs. Mary White, Garfield, Humboldt. "The Drama of the Year," Rabbi Eugene Mannheimer, Des Moines.

7:30 P. M. Platform meeting. "Socialism and Its Relation to Religious Institutions," Mr. Harvey Dee Brown, Milwaukee, Wis.

THE WOMAN'S ALLIANCE.

Reports of several Associate Alliance meetings were crowded out of our June number by the reports of the Western Conference meetings at Indianapolis. We condense the reports for this issue.

The Chicago Associate Alliance held its annual meeting at Hinsdale on May 4th. Rev. M. Rowena Morse gave a careful paper on "State Oversight and Direction," holding that a further extension of these functions was desirable and inevitable. The following officers were chosen:

President—Mrs. I. D. Sperling.
Sec. and Treas.—Mrs. Charles L. Brown.
Chairmen of Committees—
Philanthropic News—Mrs. F. B. Colby.
Cheerful Letter—Miss Mary A. Fry.
Religious News—Mrs. E. A. Gray.
P. O. Mission—Mrs. H. W. Brough.

The June meeting was held at Geneva. Rev. Celia Parker Wooley gave the address on "Ethical Tendencies of Our Time." An earnest discussion followed.

The Wisconsin Associate Alliance held its annual meeting at Kenosha, Wis., April 25th. The following officers were elected:

President—Mrs. E. L. Jordan, Kenosha.
Vice Pres.—Mrs. W. F. Greenman, Milwaukee,
Secretary—Mrs. E. M. Breese, of Madison.
Treasurer—Mrs. E. L. Richardson,

Luncheon was served to seventy-one. Mr. Mann spoke of "Woman's Work for Churches," Mrs. E. A. Delano of "The National Alliance," Mrs. Richardson on "How the Alliance can be Allied with Philanthropy," Mrs. Bradford told "What the Alliance can do for Civic Improvement," and Mrs. Greenman spoke of "The Alliance as an Exponent of Unitarianism."

The Missouri Valley Associate Alliance met in Kansas City May 5th. Reports were read from the branches and the following officers were elected:

President—Mrs. Cobb, Kansas City.
Sec. and Treas.—Mrs. M. F. Longley, Kansas City.
Delegate to A. U. A. Annual Meeting—Mrs. White, Kansas City.
Delegate to National Conference—Mrs. Longley.

After dinner Mr. Charles A. Summers gave an address "What legislation has accomplished, and should further accomplish in reforming social evils and labor abuses." Mrs. Newson of Lawrence gave a review of Jane Addams' "Spirit of Youth and the City Streets," and Elizabeth Reader of Topeka of Ellen Key's "Century of the Child." Adjourned to meet in Topeka, in October.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

KENTUCKY.

LOUISVILLE—Church of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement